

# LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

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No. 20.

## FROM A MISSIONARY'S DAUGHTER.

By Rennie Clark.

Millennial Star.

When far away from friends your footsteps roam,  
From parents severed and from joys of home,  
Where, in strange lands, to strangers you declare  
The Gospel message you are sent to bear.  
Your thoughts, perhaps, will sometimes backward stray,  
To friends and places which are far away,  
In fancy there our voices you will hear,  
In fancy see the faces you hold dear.

Dear father, then, we pray of you to take  
These simple lines and read them for our sake,  
And on your travels far away from here,  
May heaven's sweetest smiles be ever near.  
Our wishes are with you, and oft our prayers  
To heav'n will rise to lighten all your cares,  
To cheer you onward when dark clouds appear,  
And raise up friends when enemies are near.

Peace, joy and happiness your steps attend,  
And God's calm spirit be your constant friend!  
O, may your labors in the cause of right,  
Bring many a soul from darkness into light,  
And cause the clouds of ignorance to fly  
Before the truth revealed from God on high!  
May burning words, with inspiration blest,  
Flow from your lips to warm in many a breast!

In all your wand'rings may you never feel  
The want of shelter, or a needed meal!  
God cares for those who would His word fulfill,  
For not a sparrow falls against His will.  
May Truth and Patience linger at your side,  
May God's own spirit ever be your guide,  
And bring you back with sheaves of ripening grain,  
In joy and honor to your home again!

## OUR CONFERENCE PRESIDENTS.

ELDER WM. E. DAWSON.

The subject of this sketch is an Idahoan, having made his advent into this world at the town of Weston, in Oneida county, April 8th, 1872, was the memorable day in the Dawson household. When he became old enough to labor the farm was awaiting him, and soon his muscles became hardened and his complexion bronzed in the sunshine and rain of farm life. He, in common with a great part of the Elders in the mission, acquired his early education during the reign of King Frost, while farm work is at a discount,

During the year 1894 he took a course at the B. Y. A., Provo, absorbing all the information he could, although he but took what is known as the M. I. A. class.

Soon after returning from Provo he took a strong notion to secure a position of railroading, thereby giving him a better opportunity for seeing the country. He secured a lucrative position, at which he continued until overtaken in the State of Montana with a letter from Box B, Salt Lake City, informing him that his presence was desired in the Lord's vine-



ELDER WILLIAM E. DAWSON,  
President of the East Tennessee Conference.

yard. To this call he responded, arriving home on Christmas day of 1896, and two weeks later left all that is near and dear to receive the rebuffs and jeers of the world "for Christ's sake."

On his arrival he was assigned to the South Carolina Conference, where he labored assiduously in the various duties of the traveling Elder until the spring of 1898, when he, with Elder S. H. Topham, was among the "special Elders" called to make up the Georgia Conference. This call involved a walk of 500

miles; here he was detailed to labor with Elder A. C. Pyper, who became ill, necessitating an immediate removal to Chattanooga. From this city he was re-assigned to the East Tennessee Conference as the Superintendent of Sunday Schools. He filled this position until August 29, when he assumed the first position, qualifying him for the Presidential Toga, and on the release of President Samuel B. Thatcher he became his logical successor as President of the East Tennessee Conference, a position that he is holding with marked ability. He has great executive qualities and enjoys the love and esteem of his thirty-five Elders, besides the hundreds of people he has met in his travels. His reports come in promptly and with extreme care, showing him to be well qualified for the duties required of him.

## History of the Southern States Mission.

The remains of Elder Robinson were taken home under the charge of Elder Easton October, 1883. The first of this month Elders Parish and Wilson were transferred from the Georgia to the East Tennessee Conference. On the 10th of this month Elder Butler was released to return home on account of failing health. On the 19th a company of Elders arrived from Zion, and on the 23d a party of five Elders arrived, and on the 28th Elder Josiah Richardson arrived. During the latter part of this month President Roberts visited a portion of the West Tennessee Conference, a considerable number of meetings were held and many valuable instructions were given. On Nov. 13 President Morgan arrived in the mission, and on the 15th Presidents Morgan and Roberts conducted an emigration of seventy-three Saints to Zion. During this month many baptisms were reported.

On Dec. 4 a small party of Saints left Arkansas en route for Arizona. Feb. 6, 1884, President Roberts arrived in the mission from Zion, where he had been visiting relatives and friends. On the 14th of this month a party of thirty-three Saints left Chattanooga en route for Utah and Colorado. President Roberts accompanied the party. During this month many baptisms were reported.

The statistical report for six months



ending Feb. 29 is as follows: Traveling Elders, 87; branches, 25; local Elders, 27; Priests, 25; teachers, 7; lay members, 832; baptisms, 135; emigrated, 83, and children blessed, 50.

On March 25 a company of emigrating Saints were met at Shawneetown, Ill., by President Roberts and accompanied by him as far as Topeka, Kansas. On the 5th of April Elder William Moultrie arrived in Chattanooga, accompanied by Russell Pendergrass and family, who had left Alabama on account of threatened violence. On the 12th and 13th of this month a conference was held in East Tennessee, but President Roberts was unable to attend, having to remain in Chattanooga to meet a company of Elders who arrived on the 14th. On the 19th and 20th of this month a conference was held at Baird's Mills, Wilson county, Tennessee, the Elders of the Kentucky and East Tennessee Conferences attending it. On the 22d of this month President Roberts and Elder J. G. Kimball met eight Elders at McEwan's Station, and organized the Northwest Tennessee Conference, Elder J. H. Gibbs being called to preside over it.

At this conference two public meetings were held and instructions were given the Elders regarding their duties, etc. It may be here mentioned that there was a judge in Tennessee at this time who lived above the low prejudices, and charged the grand juries in many counties that the "Mormon Elders" were American citizens and must be protected in their religious rights. His name was Stark, and he was a lawyer and a gentleman. At this time Elders J. H. Gibbs and W. H. Jones were called to travel from county to county on a sort of a roving mission to inform the people on the historical, social, political and religious phases of the work.

On the 27th of this month Elder N. W. Kimball and his brother, Hyrum, who were laboring in Amherst county, Virginia, were invited by a minister by the name of Fitzgerald to come and listen to a lecture he was going to deliver, and proffering to grant them an opportunity to reply. The Elders accepted the invitation, but on arriving at the church Mr. Fitzgerald announced that there would be no debate, and thereupon launched out into a vituperative arraignment of the Mormons. At the close of his diatribe the reverend gentleman said he would give ten minutes' intermission and would then preach a sermon, but only four remained to hear it, the balance having left in disgust.

Elder Kimball gave out an appointment for a meeting that evening at the house of John Layton. There was a large crowd present and the Elders refuted the false charges made by Mr. Fitzgerald, and preached the Gospel, pure and simple. That night about 10 o'clock a drunken mob surrounded the house of Mr. Layton and demanded the Elders to come out. Mr. Layton seized his pistol and was about to fire on the mob, when the Elders prevailed on him to desist. They then went out to where the men were and remonstrated with them all night. The mob told them they would give them until morning to leave—they didn't leave.

A conference of Elders convened on May 4 at Venus, Lawrence county, Tennessee. They were unable to procure a church, and as the weather was inclement they did not hold many public meetings, but several council meetings were held, in which all received a great deal of benefit.

Elder Fuller had arranged with the

sheriff and judge at Lawrenceburg for President Roberts to deliver two lectures in the court house, but some base characters secured the keys, thereby preventing the lectures. On the 5th Elder Fuller and companions, while crossing the public square, were accosted by a crowd of drunken rascals, who insulted them outrageously, but no physical violence was done them.

(To be Continued.)

### MILLENNIAL STARLINGS.

President T. Gilchrist writing says, that everything is looking well, and in a flourishing condition all over his Conference (Newcastle), converts are looked for in the near future as a result of the indefatigable labors of the ministry under his charge, although the work is somewhat crippled for lack of Elders to meet the situation.

Arrivals.—The following named Elders from Zion arrived per American Line steamship Penland, March 13, 1898: For the British Mission—Walter Cottrell, Orson Day and Christopher Holland, Kaysville; Ezra T. Lloyd and Isaac Elwell, Logan; James E. Taylor, Levan; Thomas A. Kerr, Wellsville; Geo. H. Toone, Croydon; Samuel M. Kershaw, Layton; Hyrum H. Hilton, Tropic. For the German Mission—H. M. Lau, Soda Springs, Idaho. For the Swiss Mission—Henry Teuscher, Geneva, Idaho. For the Scandinavian Mission—M. P. Nielson, Pocatella, Idaho; John Persson, Payson.

Releases and Appointments.—Elder Hector A. McQuarrie of the Scottish Conference has been honorably released to return home, and will sail from Glasgow on the steamship Ethiopia on the 6th of April.

Elder Edward Pay has been released from laboring in the Leeds Conference and appointed to labor in the London Conference.

Elder S. A. Greenwood has been released from laboring in the Sheffield Conference and appointed to labor in the Nottingham Conference.

Elder John T. Edward of the Scottish Conference has been honorably released to return home on account of ill health. He will sail from Glasgow on March 25, on the steamship Furnessia.

The following named missionaries have been appointed to labor as Traveling Elders in the respective Conferences as follows:

Geo. H. Toone and Christopher Holland, Newcastle; Walter Cottrell and Samuel M. Kershaw, Leeds; Thos. A. Kerr and Isaac Elwell, Scottish; E. F. Lloyd, Birmingham; Jas. E. Taylor, Liverpool; Orson Day, London; Hyrum H. Hilton, Irish.

Change of Address.—The address of the Sheffield Conference has been changed from 6 Freeman St., to 16 Middlesex St., Park Road, Barnsley, Yorkshire.

### Palmer and Anderson Lectures.

Elder Rushton gives the following account of the Palmer and Anderson lectures in the Manchester Conference:

"In the Churnet Street Hall, Manchester, an audience of between 600 and 700 were present, individually equipped with a pamphlet headed, "Traps or Snares; Latter-Day Saints or Mormons," furnished them gratis, by the exceedingly kind, generous, Rev. C. F. Ward, M.A.

"The audience, a highly respectable one in the main, gave the lecturer a warm greeting when he appeared upon the platform. Notwithstanding a few

interruptions from over zealous investigators, the event passed off successfully, and a fairly liberal contribution was received to assist in defraying expenses. In Oldham about 700 people were present, who gave good attention, and expressions of satisfaction were manifest. The collection showed that the lecture was appreciated.

"Those delivered in Heywood, Pendlebury and Tyldesley, were not as successful as the former two. In the latter place there was an audience of 250. Where the lectures were not so well patronized, the general verdict was a regret that more did not attend in view of the fact of the satisfaction and general approval of the theme."

President Amos N. Merrill has this to say about the Palmer and Anderson lectures:

"Our lectures are now over. Our labors in connection with them were crowned with abundant success. There is only one regret lingering and that is we did not have ten lectures instead of five. In my judgment no better way of propagating the Gospel has been tried. The efficient labors of Elders Palmer and Anderson cannot be over estimated, and will be felt for good for years to come in every conference where they have traveled."

### Words Used in Ordination.

Juvenile Instructor.

A correspondent asks for some forms giving the exact words that should be used in ordaining men to certain offices in the Priesthood.

Our answer is, where the Lord has condescended to reveal the exact words to be used in the performance of any ordinance of the church, these words should be used without change or deviation, but where the Lord has not done so it is improper, not to say impious, for men to trench upon the authority of the Holy Ghost and undertake to write or dictate forms when the Lord Himself has not thought it well so to do. It is the privilege of every man who is called to officiate in the ordinances of the church to enjoy a portion of the Spirit of the Lord. On that Spirit he should rely when called upon to administer as a servant of the Lord, and we look with great disfavor on the tendency shown by some to have set forms prepared and used whenever there is an ordinance to be performed. We regard it as a dangerous departure from the Lord's way, one that is likely to result in grievous errors. If a man holding the holy Priesthood is called upon to officiate in any of the duties of his calling he should be sure that he does that which he intends, and if the Lord has given no exact formula, let him trust to the Spirit of the Lord to fill his heart and inspire his tongue, and if he is doing his duty he will not go far wrong. Our Heavenly Father will not hold him a transgressor for a slip of the tongue or a verbal inaccuracy caused by nervousness or misapprehension; on the other hand every officer should do his very best when ministering in the things of God; carelessness or slovenliness in the handling of holy things or the performance of sacred rites is very displeasing to Him in whose name we are officiating.

President Lyman was heard from at Grimsby, where he attended good meetings and had much satisfaction, en route. He stayed over a day at Barnsley and quite enjoyed his visit with the brethren.



## A SKETCH OF THE JAREDITES.

## Woman's Exponent.

To a Latter-day Saint there is no more interesting subject to study than the Book of Mormon. The history of the doings and wanderings of the aborigines of the American continent, or the roaming Indians of today, the descendants of Father Lehi and his associates, who left Jerusalem by the Lord's command 600 years B. C.

Lehi and his little company, however, were not the first colonists who landed in the western hemisphere. We read in the Book of Mormon of an ancient people called the Jaredites, the founder of which was Jared. He was supposed to be one of the builders of the Tower of Babel, and is presumed to be a descendant of Shem. Little is told in the book of Ether of the private character of Jared, but he must have been a great and good man and also held the priesthood when God scattered and confounded the languages of these presumptuous builders. Jared and his brothers plead with Him that their language and that of their friends might not be changed. Their prayer was heard and the Lord promised to lead them to a new land, choice above all others, when He would make of them a great and mighty people, and He would go before them as their guide.

In obedience to the command of the Lord, Jared with his brother and their families and friends gathered their flocks, herds and seeds of various kinds, and commenced their journey in the wilderness as the Lord might lead. They were going to a new land far away from their eastern home, across the ocean to a land uninhabited by mortal man.

They appear to have collected every thing that could have been of any use to them that they could carry. They took hives of honey bees (known to them by the name Deseret.)

The valley into which the Lord first led them they called Nimrod. Here they tarried for a time, preparing for the long journey that lay before them. Their wanderings were long and tedious, but at last they reached the great ocean. The place where they tarried they named Morianomer. Here they remained for four years, at the end of which time the Lord visited the brother of Jared (Mahonri Morianomer) in a cloud and chastened him and his brethren, because they had grown careless and neglected to call upon Him. Repentance followed this reproof, and their sins were forgiven them.

While here the brother of Jared was commanded by the Lord to build eight barges. This command he obeyed with the assistance of the company. The vessels were small and light in construction. When they were completed Jared and his people with their animals and all their belongings went on board. After a stormy voyage of three hundred and forty-four days they reached their destination. It is supposed they landed on the southern shore of the Gulf of California.

How thankful they were that they had reached their new home! They gave thanks to God for bringing them safely to the land of promise.

Their next duty was to prepare for the future. They commenced to till the soil and were greatly blessed in their labors. They were a righteous people and began to grow and increase in number and in wealth.

In course of time Jared and his brother grew old and died. Before their death the people wished to be governed by a king and Oriah, the youngest son of Jared, was chosen. He reigned in righteous-

ness and wisdom instructing the people in the ways of the Lord. He lived to a very great age and was succeeded by his son, Kib, who in his old age resigned his kingdom to his son Shule. At one time during the reign of Kib he was taken into captivity by his son Corihor, and kept a prisoner for many years.

Shule also reigned in righteousness and was a great and mighty man, yet his days were full of sorrow. He was succeeded on the throne by the son of his old age, Omer. Omer was a righteous but unfortunate king. He lived to be exceedingly old and two years before his death anointed his son Emer to reign in his stead.

Emer was one of the best kings of his race. In his reign the people prospered, became owners of large herds of useful animals and rich in manufactured goods. Sixty-two years are numbered as his reign, and he died full of years and honor. He was succeeded by one of his sons, Coriantum, whom he had anointed four years before his death.

Coriantum was a righteous ruler, and during his reign the people were blessed and prospered and many large cities were built. He lived until he was succeeded on the throne by his son Com.

Com, the son of Coriantum, during his reign the people increased greatly in numbers and spread widely over the land; but they also grew in iniquity, and secret combinations that a few generations before had almost caused the destruction of the race, were revived. One of the leaders of these bands was a son of Com's named Heth. This young man with others conspired against the king, and Heth slew him with his sword and reigned in his stead.

Heth proved a cruel and vicious king, and the people increased in wickedness. The Lord sent many prophets among them who called upon them to repent, declaring if they did not a terrible famine should come upon the land; but their words were rejected and they were cruelly persecuted.

The people still persisted in their iniquity and the famine came as predicted, and the horrors that attended can scarcely be imagined. Disease followed and the people rapidly perished. Then those who remained began to repent and called upon the Lord, and when they had sufficiently humbled themselves the Lord sent the long needed rain and the remnants of the race began to revive, then Shez, the only survivor of the royal house, reigned over the few that remained. Shez was a virtuous monarch and taught his people righteousness, and they were greatly prospered. He lived to a great age and at his death was succeeded by his youngest son, Riplakish.

Riplakish greatly afflicted his people by imposing on them heavy taxes, and when they could not pay them cast them into prison, where he compelled them to labor to sustain him in his luxury and wickedness. If any prisoner refused he was put to death. For forty-two years the people endured these oppressions, they then rebelled, rose, and in their anger slew the king and drove his descendants out of the land, and what form of government followed is not known, but after many years one of his descendants, Morianton, established himself as king.

Morianton was mild in disposition though energetic, and during his reign the people prospered and the nation grew exceedingly rich. He lived to a very great age and eight years before his death abdicated in favor of his son Kim. Kim was a wicked king and the Lord was so displeased with him that he per-

mitted his brother to rebel against him and dethrone him, and held him in captivity the remainder of his life.

Levi, the son of Kim, when he was 42 years old, rose in rebellion and deposed his uncle, who occupied the throne. He was a righteous king and the people prospered under his reign, and at his death was succeeded by his son Corom.

Corom was a good king all his days, and he died at a very advanced age, when his son Kish ascended the throne. Nothing is known of his character, but at his death his son Lib succeeded him.

Lib lived many years, was blessed with a numerous posterity, and the sacred historian Ether writes: "Never could be a people more blessed than they, and more prospered by the Lord." They greatly advanced in the arts of civilization, they improved in the manufacture of goods, agriculture and mining. When Lib died he was succeeded by his son Hearthom.

After Hearthom had reigned twenty-four years the kingdom was wrested from him and he was held in captivity the remainder of his life. Nothing is known of his character. For some time the kingdom was ruled by usurpers.

The next ruler near to the throne was Anaron, a son of Heth and a grandson of Hearthom the king. He, with his grandfather and father Heth and his son Amugaddah, and his son Coriantum also, were kept in captivity by the usurpers, but in after years the kingdom was reconquered and the dynasty restored.

After a lengthy war Com, the son of Coriantum, regained possession of the kingdom. At this time it was divided, one half being governed by Amugaddah, but after a desolating war of years Com gained power over the whole realm. While he was king robber bands began to appear and sought to destroy the kingdom. Com fought these bands valiantly without success, for the people generally were in sympathy with them. Many prophets were sent of the Lord who foretold the destruction of the race if they did not repent of their wickedness. But they heeded not the voice of warning, their words were rejected and the wicked Jaredites sought the lives of the men of God. The king protected the prophets and while they were with him they prophesied many things for his comfort, and he was blessed of the Lord the remainder of his days. He lived to a good old age and was succeeded to the throne by his son Shiblon.

[To Be Continued.]

The sudden death of Brother Abraham Deason, of Bristol, Florida, was an awful shock to his wife and children—two sons and two daughters—besides an endless array of friends, who remember him for his many deeds of kindness. His pure Christianity was shown on his first acquaintance with the Elders; the latch string was immediately thrown out and they were ever made welcome. About two years ago he embraced the Gospel and has been an active worker in its promulgation ever since. At the time of his death he held the position of librarian in the Sunday school at Bristol and was ever ready to do anything that was assigned him. The Star offers sincere condolences.

"Calvanism."—"It is this," says J. V. Coombs, "when you want religion, you can't get it; when you get it you don't want it; if you have it, you don't know it; if you know it, you haven't got it; if you get it, you can't lose it; if you lose it, you never had it."





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SATURDAY, APRIL 15, 1899.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

## THE SOUTHERN STAR.

By H. P. Dotson.

The Southern Star shines clear and bright,  
And glitters with a pleasant light;  
And with its rays will chase away  
The mists of error day by day.

While Elders sow the seeds of Truth,  
'Mongst gray haired sire and beardless youth;  
Some heed the message, and obey,  
While others turn from it away.

Their path through life is full of snares,  
And wheat is growing 'mong th tares  
While reapers, with their sickles bright,  
Reap down the fields with all their might.

The day of harvest is at hand,  
And warning's sounded o'er the land;  
The separation soon will come,  
And a ransom carried home.

Meanwhile the Star will shine around  
Where woe and wretchedness abound;  
While on that bright resplendent shore  
The Saints may dwell forever more.

## IS BAPTISM ESSENTIAL?

By Professor W. F. Openshaw.

Written for The Star.

In presenting an argument in defense of this principle it is the duty of the writer to adhere strictly to the evidence corroborating this subject and not deviate from the path of veracity, but bring up the old mythological instrument of sophistry that has for so long blended its discordant notes with the superstitions of the public and take down the well tuned harp of truth, reason and philosophy, storm the citadel of Satan, compelling the promulgation of erroneous doctrines to flee before its harmonious strains with their accumulated theories and alluring devices. I believe in baptism. Why? Because it is the only way under the light of heaven by which one may be able to enter through the door into the sheep fold. "God so loved the world that He gave His only begotten son that whosoever believed in Him should not perish, but have everlasting life." Then if I believe in Christ I must believe in the plan of salvation which He inaugurated for the redemption of the human race, or my belief is unqualified by the spirit of truth. For the simple name Christ would have no significant bearing in the evolution of theology if it were not for the magnanimous works which He did. It is His works that immortalized His name and inspires universal admiration and not the name Christ. Then if I believe in Christ I must believe that He introduced a plan by which we through obedience might again enter into the presence of God and be partakers of His glory.

If I believe not in baptism then I do not believe in Christ or His teachings.

We find in John where He said; "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved." Then if Christ is the door into the sheepfold we have by a force of reason got to enter in by Him in order to be saved. Then came Jesus from Galilee to Jordan unto John to be baptized of Him. But John forbade Him, saying, "I have need to be baptized of thee and comest thou to me;" and Jesus answered and said unto him: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Then he suffered Him. We next hear Him saying to Nicodemus: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." We now hear the Jews and John's disciples debating over the question of purifying. They go to John and said unto him: "Rabbi, He that was with thee beyond Jordan to whom thou bearest witness, behold the same baptizeth and men come to Him." We next see Him as He appears to the eleven upbraiding them for their unbelief, and He said unto them: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And we find that the apostles did carry out this commandment et literatim.

For when the people of Jerusalem were pricked in their hearts and cried out, "Men and Brethren, what shall we do to be saved?" Then Peter said unto them: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins and he shall receive the gift of the Holy Ghost." Then they that gladly received his word were baptized. We hear Ananias saying unto

Saul after he was converted to the religion of Christ: "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord."

Now we see Peter in the house of Cornelius expounding to him the principles of salvation. Then the Holy Ghost fell upon them and Peter answered: "Can any forbid water that these should not be baptized which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord.

Then John the Baptist said to the multitude that came forth to be baptized of him: "O, generation of vipers, who hath warned you to flee from the wrath to come?"

If baptism is not essential unto salvation why was Christ so emphatic in His declaration to Nicodemus, and why did He say to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." How much more binding is this commandment on sinful mortals, for there is no way in which they can extricate themselves from the contaminating influence of evil. If it was not absolutely essential Christ would not have been so imperative regarding this principle. Neither would he have gone into the waters and baptized repenting sinners if it was not actually necessary for their salvation. He would not have told the eleven disciples to go into all the world and preach the Gospel, baptizing all repenting sinners if there were any other way prescribed for salvation, and this baptism must be immersion for the remission of sins. For nowhere in Christ's teachings or the apostles where they have taught that sprinkling would answer for baptism. Then if Christ is the door we have got to enter in by Him through the waters of baptism. For verily, verily, I say unto you, he that entereth not in by the door but by climbing up some other way the same is a thief and a robber. Then any one that will introduce or teach any other doctrine the same must be a thief and a robber, trying to climb up some other way than that prescribed by the Lord Jesus Christ.

## GLEANINGS.

Payson (Utah) Globe.

R. T. Haag, until lately a teacher in the Weber Stake Academy at Ogden, has moved his family to Payson, where they will reside while he goes to Germany to assist in headquarters of the German Mission.

Provo (Utah) Democrat.

Dr. T. C. Hiff, of the M. E. church, is busy in the east fomenting sentiment against Hon. B. H. Roberts. The reverend doctor would be doing more for the glory of God and the advancement of Christianity if he were at home attending to the spiritual needs of the church in Utah. However, as Dr. Hiff always was more of a politician than he was a preacher, we suppose he can't help it.

Logan (Utah) Journal.

A party was given in the Fifth ward meeting house on Monday evening in honor of Elder George Nielsen, who left yesterday on a mission to the Eastern States. A pleasing programme which had been arranged for the occasion was marred at its close by some of those present inducing "Gob Kribo" to make an exhibition of himself. The unfortunate mental condition of Krahenbnhl, or Kribo, as he is called, entitles him to more consideration than is generally accorded him.



## HON. MOSES THATCHER'S ADDRESS.

Sanpete Democrat.

A magnificent and most attentive audience filled the Pavilion Thursday night to honor the presence of Hon. Moses Thatcher. The lecture was under the auspices of the Manti Ladies' Literary Club, who are to be congratulated in giving to the public so splendid an entertainment. The cornet band were out early in the evening and discoursed sweet music, serenading the honored guest at the residence of Dr. and Mrs. Wm. H. Olsten. The exercises at the Pavilion were opened by a selection from the band, followed with prayer by Mayor Alex. Tennant, after which Misses Alice Reid and Alice Snow rendered beautifully a vocal duet, piano accompaniment by Miss Millie Keller. During the course of the evening Miss Lillie Greaves, of Ephraim, sang "Robert Beloved," accompanied by Miss Peterson, pianist, and Mr. Cristensen, violinist, also of Ephraim. Miss Greaves was in splendid voice and her effort called forth an encore, to which she responded by singing "The Last Rose of Summer." A piano solo by Miss Peterson, and a closing selection by the band, comprised the musical programme. Mr. Thatcher's lecture was divided in two parts, the speaker first talked upon the antiquities of Mexico, a subject of peculiar interest to our people. By request Mr. Thatcher delivered an eloquent address to the young ladies and men. He said:

Young Brethren and Sisters:

On the invitation of your esteemed President I have the honor of addressing you on this interesting, and to me pleasant, occasion.

"The qualifications of young men based on honesty, accuracy and punctuality," is the theme selected for this brief talk. Venerable with age and often repeated is the adage: "Honesty is the best policy." I wonder how many of you ever analyzed that saying? Did it ever occur to you that "policy" is not always honest, and that "honesty" is not, and never was a "policy," but something infinitely higher and more desirable—a principle. Along life's pathway you may find allurements and temptations like thorns beneath the rose, but there will never be a time when you can afford to sacrifice principle on the shrine of policy, nor tarnish honor for any advantage expediency might bring you. "Get there, young man," is a trite familiar sentence, and many, in attempting it, at the sacrifice of justice, truth and honor, have seared their consciences, blighted peace, destroyed happiness, and forfeited their hopes of eternal bliss.

We are in an age of high pressure, in a world of contest and of competition. Hence the importance of laying deep and broad the foundations upon which you build. Cement them to the bed-rock of principle, bond them with justice, cover them with truth and fear neither wind nor rain. As well anticipate permanent safety in a house built on sand as lasting prosperity based on policy. Work, if not genius, is his twin brother. If you would carve your name high on the column of human fame, base your hopes on an irreproachable character, and ever have with you an unsullied conscience. Man, being made in the image of his Creator, has within him the elements of Deity—whose glory is his intelligence. Therefore, without excessive pride, set your mark high and will to do righteously, what you may. Should you start the battle of life with a large supply of self-

esteem, nature being founded in the law of compensation, will supply attritions sufficiently numerous to increase your ballast, or reef your sails, when the storm-lashed sea of life foams and breaks above dangerous and hidden reefs. Making morality the chief corner stone of successful life, do not forget the "properties." By upright conduct and truthful statements win the confidence and respect of your fellows. To do that, sow the seeds of confidence in the fruitful soil of your own noble souls; water them with tears of mercy, and warm them with the sunlight of truth shining on your daily walk and conversation. Avoiding deceit, go shy of diplomatic policy, base all your acts on justice, and fragrant flowers shall bloom before as well as rise behind you; and the fruit of honest endeavor shall be your portion—the esteem of others your part. Make chastity the purest gem in the diadem of virtue. Guard, preserve, defend it as the pearl above price. White plumes, emblems of purity, may bedeck the brow of shame, the hallow laugh may ring in halls of revelry, and the angel of mercy may lift up the fallen, but wounds, though healed, leave scars behind them. 'Tis true the physician comes to the sick, but it were better to have no sick and to need no physician. Repentance is a law of life, only because we are in the throes of death. The Master said nothing, did nothing of which to repent. If in Him we cannot see God, at least let us behold the perfect man! Before all the ages he stands matchless in the majesty of his purity, unequaled in the grandeur of his purpose. Make his life and character your guide and you will not, cannot fail. Some might ask what He knew respecting a successful life? Everything; for He measured all heights, widths, depths, and explored every shore of human thought! Between noting the sparrow's fall, numbering the hairs of the head and attuning the music of the stars to the harmonies of the Universe, think you there is anything pertaining to human endeavor, or to human activity, that He has not weighed in balances or measured in scales? Comprehending the mystery of all hearts, He fathomed all human hope; and, through the straight gate, made the way so plain that the wayfaring man need not err therein. Did He demonstrate His calling less when He drove the money changers from the house of his Father than when denouncing the hypocrisy of Scribes and Pharisees! Or more when preaching that incomparable sermon on the mount, and less when raising the dead and feeding the multitude?

The glories of the world, its allurements and temptations; its ambitions for fame and power; its ease, luxury and intense desire for wealth and influence were before him as before you. He, too, must choose what He would be. Gave He no thought of the fundamental qualifications that go to make life successful? Note how He expressed himself on the subject: "Behold the lilies of the valley; they toil not, neither do they spin; yet Solomon, in all his glory, was not arrayed like one of these." Is there naught in that but the philosophy of a dreaming idealist? Who, by faith, is able to discern in it the key to the door of supply, equal to all demands of right human requirement and all proper human necessity? The great poet-dramatist Shakespeare voiced the same thought when he said: "There is a tide in the affairs of man, which, taken at the flood, leads on to fortune." From circumfer-

ence to center of that thought trace all ebbs flows, flood, and tide to their source, there to find not only the arbiter of nations and kingdoms, but the shaper of all effort, human or divine. Paul may plant, Apollos water, but God alone giveth increase. While esteeming it of the highest moment to impress on your young minds that an over-ruling providence shapes all destiny, yet I would not have you overlook the free-agency of man, limited only by his personal responsibility.

"Freedom and reason make us men;  
Take these away what are we then?"  
(To be continued.)

## Conference in Florida.

Elder Myrum Olsen, Clerk.

According to counsel, arrangements were made to hold conference in the city of Orlando.

On the evening of March 26, 1899, the Elders met President Rich in counsel meeting in the dining room of the Tremont Hotel. Words of advice and encouragement were given, creating new hopes and higher aspirations in the hearts of those who had assembled.

After the meeting President Rich had to leave to fill appointments elsewhere. His visit was short, but highly appreciated.

Monday, March 27th, was spent in Priesthood meeting at the Armory building, a place secured for services. Much of the time was occupied by the Elders expressing their feelings and bearing their testimonies. A good spirit prevailed and much encouragement was elicited.

Elders L. A. Steveuson and E. A. Gee (released) spoke of the advantages now enjoyed by the Elders that were not a few years ago.

President C. G. Parker spoke as plain and pointed as usual. His counsel and advice, if strictly accepted and adhered to, would insure success in our Conference.

Counselors R. M. Robiusion and Geo. W. Skidmore, having visited among the Elders, and having become familiar with the Conference work, gave many timely suggestions.

The Elders were assigned their companions and fields of labor as follows:

President C. G. Parker, Lulu, Columbia county, Fla.

R. M. Robinson and E. L. Pomeroy, Visiting Elders.

G. W. Skidmore and W. O. Phelps, Visiting Elders.

M. E. Kartchner and W. H. Staples, Sunday School Superintendents.

H. P. Randal and N. J. Black, Lake county, Fla.

J. H. Allen and Hiram Monson, St. Johns county, Fla.

R. B. Cutler and P. A. Bushman, Citrus, Sumter, Hernando counties, Fla.

J. T. Heninger and K. R. Sowards, Polk county, Fla.

J. A. Wixom and J. B. Wasden, Duval county, Fla.

N. U. S. C. Jensen and J. R. Sellers, Hillsboro county, Fla.

A. G. Sedwick and George Williams, Orange county, Fla.

A. B. Snowball and Orson Wilkins, Volusia county, Fla.

J. D. Coombs and D. H. Jones, Clay county, Fla.

D. S. Lewis and C. A. Burrows, Bradford county, Fla.

Albert Jefferies and W. M. Irvine, Marion county, Fla.

L. R. Lewis and Conrad Maag, Levy county, Fla.



W. J. Shakespeare and Aaron Jacobson, LaFayette county, Fla.

L. D. Cox and W. J. Southerland, Ocoila county, Fla.

Hyrum Olsen and W. H. Mace, Alabama county, Fla.

Tuesday, March 28th, at 10 a. m., public services were held, Elder L. A. Stevenson occupying the entire time. He delivered an able discourse upon the Spirit of God.

At 2 p. m. our services were continued.

Elder E. A. Gee spoke at length upon the object of our labors in this land and the divinity of our missions here.

Elders A. B. Snowball, W. H. Jensen, L. R. Lewis, J. D. Coombs, Hiram Monson and C. A. Burrows also spoke upon the advantages of the Gospel.

Wednesday, March 29th, at 10 a. m., meeting was again in session and Elder A. G. Sedgwick spoke upon the subject of faith. He referred to many passages of scripture to prove that works must accompany faith and that it is not enough to simply confess Jesus with the mouth.

Elder H. P. Randal was the next speaker. He established very plainly the steps necessary to gain salvation and proved conclusively that the Gospel which John the Baptist, Christ and the Apostles taught harmonized with that of today.

At 2 p. m. services continued, at which Elder R. B. Cutler spoke upon the personality of God. He was followed by Elder J. H. Allen, who made plain the fact that sincerity of faith cannot bring salvation unless the faith is based upon true evidence.

Elder G. W. Skidmore was the last speaker. He explained the different degrees of glory and made prominent the fact that each person will be judged according to his works.

President Parker, in behalf of the Elders of the Florida Conference, thanked the city officials, hotel proprietors and citizens of Orlando for all courtesies extended.

Thus ended the first Conference ever held in any of the cities of Florida.

The singing was exceptionally well received; the attendance fair and an excellent feeling prevailed with a rich flow of spiritual food.

### South Carolina Conference.

Calhoun Hotel,

Charleston, S. C., April 8, 1899.

Elder J. T. Carruth, Clerk.

The annual Conference and counsel meeting of the South Carolina Elders convened in the German Artillery Hall, Charleston, S. C., April 5 and 6; thirty-three Elders, President Rich, his wife, accompanied by Miss Trunnell, of Chattanooga, were in attendance, besides many Saints and friends from Charleston and the surrounding counties.

Wednesday, the 5th, was devoted to counsel meeting, at which the Elders expressed their feelings regarding the work and bore strong testimonies to the truthfulness of the Gospel. There has never been a time in the history of the South Carolina Conference when prospects for future work has been so brilliant. Our Conference is full of good people anxiously waiting for the Gospel. Though we are meeting with much opposition from a certain class of people, yet it does not stop the progress of truth, nor does it discourage us in advocating the principles of a just and righteous cause. It only brings us closer together and more dependent upon our Father, who

has promised to make us equal for every emergency.

The instructions from President Rich, which were timely and inspiring, filled the Elders with renewed energies and greater determinations to fill their missions in honor and receive the blessings God has promised to those who serve Him. After a spiritual meal of four hours we can truthfully say we have enjoyed a Pentecostal feast.

Wednesday night, Thursday and Thursday night public meetings were held, wherein the principles of the Gospel were advocated in power and simplicity. Many thanks are due those who attended for the interest manifested, and we feel assured they went away from the meetings knowing more about the true Gospel than when they came.

President Day, with his two counselors—Elders J. T. Carruth and M. M. Norman—were unanimously sustained in their position with Elder Porritt as Sunday School Superintendent. Quietly awaiting to hear their destiny, each Elder listened while President Day read the following assignments:

Elders Low and Norton, Brunswick county, N. C.; Beckstrom and Curtis, Berkeley county; Marston and Hancock, Barnwell county; Stocks and Openshaw, Hampton county; Meeham and Jensen, Orangeburg county; Fife and Behrmann, Columbus county, N. C.; Stewart and McGuire, Saluda county; Hunter and Wood, Aiken county; Severe and Anderson, Clarendon county; Rencher and Bark, Sumter county; Peterson and Pierce, Winsburg county. Elders Buckwalter and Nelson, who have spent twenty-eight months in the field, were honorably released to return to their mountain homes. Elder R. E. Cleveland, a local Elder, who has spent three months in active service, was also honorably released.

We feel that our Conference has been a success in every particular and will be the means of doing much good. Our hearts are filled with gratitude for the kind treatment received at the hands of the people of Charleston.

The leading papers of the state—The News and Courier and Evening Post—have shown a spirit of kindness and have been honest in their reports representing us and our doctrines.

We had free access to the large and elegantly furnished parlor of the Calhoun Hotel, for which Mr. London, the proprietor, deserves much credit.

After shaking each other by the hand and a "God bless you," April 7th, the Elders left the quaint old city by the sea for their various fields of labor, keyed up to the highest pitch of enthusiasm for another summer's work.

### Encourage The Star.

Greensburg, Ky., April 1, 1899.

By Elder N. A. Peterson.

Written for the Southern Star.

There is no printed literature that is circulated among the Elders, Saints and friends of the Southern States that is so desired as is the paper of our Mission, "The Southern Star." This little paper, although its pages are but few, is full of the truths of heaven. And as it is now but a few months old, it is even as a little child, not able to stand alone without the kind aid of its parents; but in due time the little one is able to walk from one person to another, until at last, the one which was aided with so much tender care, is found running here and there, helping those who once aided it in its

upward growth. Although it took from the attenuated purses of every Elder in the South, men who are traveling without money or price. This was the starting point of our "great prize;" had it not been for the hearty support of those who are now enjoying its contents, we would not have enjoyed its influence and known of the great value that is contained within its valued pages.

We are all aware that improvement is the aim of all honest seekers after truth, and wherever it can be found from there it will be drawn; perchance even Satan may approach us with truth, as he did our fore-parents, we can, by receiving it be built up; but we must reject that which is not true. This innovation—the publication of a paper for the benefit of those who are in the mission field and those of our loved ones—was certainly gratifying, and now as we all wish to see the Star improved, until it becomes a greater light and a Gospel messenger, than ever, let us get it into the hands of all our friends—those who we are now laboring among and those who are at home, that they may partake of its spirit and know of its value; we should place it as the most prominent medium of light possible. A city that is set on a hill cannot be hid (Matt. v:14), so with our literature, which for years has been published in all the world; it should never hide, but always be ready to be perused by those who desire to Prove all things, and hold fast that which is good (I Thess. v:21). Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house (Matt. v:15).

The Gospel that Christ said should be preached in all the world for a witness unto all nations, and then shall the end come. (Matt. xxiv:14.) And as Paul said: "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This is the gate which we are commanded to press into. Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it. (Matt. vii:14.)

Today men are going into as many ways as there are different creeds. We often hear them say: "We do not all believe alike;" it is true, but are all looking forward unto the great head, as Christ called life, and as He has said, "That whosoever believeth in Him should not perish, but have eternal life." (John. iii:15.)

Now let us consider how futile it is for those who only believe in Christ to enter into the kingdom of heaven, which may be likened to a defective compass. Suppose a fleet were sailing on the ocean and each ship were devoid of a compass or had only defective ones, which would not assist them in the direction to a given point, all of which were striving to gain. Each vessel would be wandering around and eventually become lost, unless perchance they should repair their compasses. So with those who have only a faith in Jesus. They must so amend their belief as to include works and obedience to all the requirements of Christ and thereby come to a unity of the faith.

Let us get right and continue so; for Jesus has said (John iv:6): "I am the way, the truth and the life; no man cometh unto the Father, but by me."

Every action is a seed you sow, and reap habit; you sow habit and reap character; you sow character and reap destiny.



## THE BOOK OF MORMON.

(Continued from last week.)

In literary form, the Book of Mormon must not be expected to resemble the Bible. If it did, that would be a strong evidence against its genuineness. Its style is original and just such as would be produced under the circumstances which brought it forth. This is a fact the value of which cannot be over-estimated, for it proves that the book is the production of a people separated from European and Asiatic learning.

The Book of Mormon is not so rich in metaphor, so pleasing in poetry, so extravagant in legend, as the Bible, for these are characteristic of the literature of the East; but for simplicity in narrative and expression, for plainness of doctrine and fulness of inspiration, it is matchless. And these, we take it, are the true ends of a language, be it written or orally delivered.

### The Testimony of the Three Witnesses.

While the prophet was translating, with Oliver Cowdery as his scribe, they discovered in the holy record the prophetic statement, that there would be three special witnesses who should bear witness of the divinity of the book. Oliver Cowdery, David Whitmer and Martin Harris, who had been associated with the prophet, asked him to inquire of the Lord if they might not become these three witnesses. The divine approval was received; and in the month of June, 1829, Joseph and the three went into the woods to pray, hoping to obtain the fulfillment of the promise given, that they should view the plates and bear testimony thereof to the world. After each had engaged in vocal prayer, no answer being received, Martin Harris proposed that he withdraw, believing that his lack of faith was the cause of their failing to receive an answer. Accordingly he withdrew, and the remaining three prayed again. This time their petitions were heard and answered. An angel appeared before them. He held in his hand the gold plates, and turned over the pages one by one, so that they could distinctly see the engravings thereon. Then a voice from above said, "These plates have been revealed by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

Joseph then left the two brethren and found Martin still engaged in prayer. The Prophet joined with him, and the same vision was opened to his view, Martin cried out, "Tis enough, mine eyes have beheld! Hosannah!"

Having thus received the manifestation by the grace and power of God, the three, desiring to obey the divine injunction, drew up the following document:

"Be it known unto all nations, kindreds, tongues and peoples unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shewn unto us by the

power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,  
DAVID WHITMER,  
MARTIN HARRIS.

We will consider briefly the lives and characters of these men; and, from the evidences afforded, place an estimate upon the value of their testimony, and make such logical deductions as the nature of the evidence permits.

#### Oliver Cowdery

Was born in Vermont, October, 1805. His family moved to New York in which state he was occupied, first as a clerk in a store, then as teacher of a country school. His school was attended by a number of the Smith children. He boarded with the Smith family, who related to him the story of the discovery of the gold plates. In this narrative, solemnly told by an intelligent and trustworthy family, he became deeply interested, and determined to investigate the matter to his own satisfaction. Being a devout man, he sought divine guidance in connection with his investigation, and received what he considered a manifestation by which he was assured that what he had been told was the truth.

He then visited the prophet, meeting him for the first time, April 5th, 1829. Oliver soon forsook his daily avocation and lent the prophet his aid as scribe—the assistance Joseph most needed at that time. A few months later, the vision of the plates was given to Oliver. He became very prominent in the church after its organization, and preached the first public sermon of this dispensation in the house of Father Whitmer, in Fayette. He was actively engaged in missionary work, and established, with the prophet, several branches of the church. He was, in 1832, appointed one of a committee, whose office it was to select, revise and prepare for publication, such of the revelations as it was deemed wise to publish at that time. He was a High Priest, standing at the head of the Church in Missouri; and at Kirtland he was put in charge of the printing press, and re-commenced the publication of the "Evening and Morning Star." He was, however, afterward appointed Church recorder. He, with the prophet, witnessed several miraculous manifestations, and was ordained to the Priesthood under the hands of an angel. In 1837 he was appointed assistant counselor to the first presidency of the Church. A year later, however, before the High Council of Far West, Elder Seymour Brunson preferred the following charges against him, which were sustained: I. For persecuting the brethren by urging on vexatious lawsuits against them, and thus distressing the innocent. II. For seeking to destroy the character of the prophet, Joseph Smith,

Jr., by falsely insinuating that he was guilty of adultery. III. By treating the Church with contempt by not attending his meetings. IV. For leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and returning to the practice of law. V. For disgracing the church by being connected with the bogus business, as common report says. VI. For dishonestly retaining notes after they had been paid; and finally for leaving or forsaking the cause of God and returning to the beggarly elements of the world, and neglecting his high and holy calling according to his profession.

(To be Continued.)

### Alleged Discovery of the Aztec Temple.

Word has recently come from El Paso, Texas, announcing the discovery in that city of an Aztec temple, long buried beneath the surface of the earth. The building was uncovered by Dr. Leon Berson, a graduate of Oxford University, and an archaeologist of note, who is connected with the Preparico University, at the City of Mexico. At his own solicitation, he was sent by the Mexican government to search for the remains of an Aztec temple and village which he learned from ancient records in the archives of Mexico, was situated somewhere near El Paso, on the left bank of the Rio Grande. Just what these ancient records may contain that is of general value has not been made public, but if they give the information claimed it is likely there is much more that would be decidedly interesting and important.

According to the dispatch referred to, Dr. Berson first unearthed several stones covered with hieroglyphics, and at a depth of ten feet a wall of solid masonry was disclosed. He is confident that he has found the Aztec temple, and expects to unearth many relics of much worth. Dr. Berson is credited with having discovered many valuable relics in Mexico, among them the famous god Paxe, now in the City of Mexico, and a number of tablets of stone covered with hieroglyphics which, when deciphered, proved to be of great benefit historically.

If the information concerning Dr. Berson's latest find is accurate, the discovery will add a valuable chapter to the increasing volume of information regarding ancient American civilization.

There may be some question as to the El Paso building being of the Aztec period, since its great depth beneath the surface of the earth would make it appear to antedate the epoch generally allowed to Aztec supremacy in Mexico. But the value of any very ancient relics, accompanied with tablets that may reveal something of the history of their time, can scarcely be overestimated.

### THE DEAD.

**WILLIS**—At Gloucester county, near Woods Cross Road, or la grippe and rheumatism, Mary Elizabeth Willis, on March 28th, 1899. The deceased was a faithful Latter-Day Saint; was born December 21st, 1835, and was baptized on July 25th, 1895, by Elder Robert H. Fife. Her home was ever the home of the Elders.

**DEASON**—At Bristol, Liberty county, Fla., of heart failure, Abraham Deason, on April 6th, 1899. The deceased came to his death very suddenly, having just walked around his farm, he sat down on a chair near the fire to read and fell over without saying a word.



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 25, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimo- nies of Elders	Refused	Entertainm't	Tracts Distributed	Dodgers	Red and Blue Books Sold	Book of Mormon Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Con- versations	Gospel Letters	Childre Blessed	Baptisms	Suo. Schools Organized	Branches Organized	Subscribers to STAR	TOWN	STATE		
L. R. Anderson.....	Chattanooga	13	291	254	21	11	33	378	341	13	13	4	4	4	11	150	2	1	2	1	2	1	1	Chattanooga	Tennessee.	
Joseph F. Pulley.....	Virginia	26	563	260	31	24	20	288	288	45	45	1	5	5	24	176	27	1	2	1	2	1	1	Midway Mills	Virginia.	
John M. Bunker.....	Kentucky	36	847	399	202	17	15	367	367	19	19	4	4	4	97	696	10	1	1	1	1	1	1	Centre	Kentucky.	
W. E. Dawson.....	E. Tennessee	36	698	649	82	33	42	785	746	32	32	23	23	23	145	387	37	1	1	1	1	1	1	Clinton	Tennessee.	
C. O. Christensen.....	Georgia	35	1083	545	127	9	38	485	474	54	54	5	5	5	55	283	1	1	1	1	1	1	1	Lovejoy	Georgia.	
Joseph Skeen.....	N. Alabama	35	1083	545	127	9	38	485	474	54	54	5	5	5	122	724	1	1	1	1	1	1	1	Jacinto	Mississippi.	
C. G. Parker.....	Florida	40	2143	248	108	8	57	223	198	27	11	8	6	6	73	337	12	4	8	1	1	1	1	Lula	Florida.	
J. Urban Allred.....	Mtd. Tenn.	35	893	802	138	18	47	821	629	22	2	6	21	99	593	20	3	5	3	5	1	1	1	Sparta	Tennessee.	
Lewis Swensen.....	N. Carolina	36	957	152	243	4	6	226	224	48	2	16	8	111	566	52	2	18	13	5	1	1	1	Princeton	N. Carolina.	
Geo. A. Day.....	S. Carolina	33	1085	244	156	14	7	349	349	44	1	13	8	101	482	34	5	1	5	1	1	1	1	Knotts Mt.	S. Carolina.	
Thos. R. Condie.....	Mississippi	28	963	248	88	16	30	179	109	35	10	2	23	320	11	1	1	1	1	1	1	1	1	1	London	Mississippi.
R. L. Mendenhall.....	E. Kentucky	40	974	265	248	4	30	336	335	36	1	10	16	113	698	22	4	1	4	1	1	1	1	1	Victoria	Kentucky.
D. A. Broadbent.....	Louisiana	31	802	124	113	3	2	139	83	18	1	11	22	91	448	16	2	1	2	1	1	1	1	1	Lum.	Louisiana.
J. H. Willis.....	S. Alabama	34	1326	128	89	8	23	96	96	11	11	11	11	11	51	438	24	1	1	1	1	1	1	1	Lum.	Alabama.

## AMONG THE ELDERS.

## Choctaw Sunday School.

Elder W. P. Dotson, (Local).

For the Southern Star.

Perhaps the Sabbath schools elsewhere would appreciate a short sketch from the Choctaw branch. Elder Wm. M. Dye, who has lately returned home, and who, by the way, was a tower of strength in Sunday school work, introduced a feature with us which, if properly carried out, will greatly aid in developing the talent of the members. Some one of the members is appointed to write a letter of inquiry as to the faith and practice of the Latter-Day Saints. This letter is written as if by a party outside of the church. These letters of inquiry may embrace a wide range of subjects of Biblical lore, present and direct revelation, etc. Care is taken to not ask too many questions in one letter. We would be pleased to hear what others think of this matter.

Elder Eugene B. Lewis, who has been in the mission field for the past twenty-eight months, is the happy recipient of his honorable release. Elder Lewis is a son of Professor T. B. Lewis, of Utah fame as an orator and instructor, and he bids fair to be an able successor, especially as an orator. If he shall but maintain the high standard as an expounder of the Gospel that he has already attained he will be a valuable agent in the prosecution of the work at home among the young folks. Elder Lewis is but 21 years of age, and certainly has a brilliant future before him, if he shall avail himself of his opportunities in the proper channels.

The west-bound train is bearing a happy passenger in the person of Elder A. P. Kimball, who has been sojourning for the past thirty months in the South, preaching the Gospel. Elder Kimball is a grandson of the late Heber C. Kimball and while a quiet, undemonstrative man his personality is strongly shown wherever he goes and his friends are then made forever. He is an able expounder of the Gospel, and certainly bids fair to be a leading light in the Church, especially if he shall maintain the high record made in the mission.

The office is preparing some blank order slips or sheets for the Elders which are to be sent out immediately. It is designed to use these for orders only and Elders are cautioned to refrain from writing of any other matters than a clear description of what goods are wanted. Always use the regular head for letters and these for orders; send in for your

blanks immediately; they are put up in lots of twenty-five each.

Elder A. B. Scovil, of Spanish Fork, writes an encouraging letter to the office. He says: "I am enjoying my missionary labors the best kind; have had the best of health since I came out here and hope to be able to do some good for the salvation of mankind." Elder Scovil has been in the field about two months.

## "Cast Out of the Synagogue."

By Elder Jesse R. Dalley.  
Written for Southern Star.

While Elder Forsyth and myself were laboring in Bedford county we experienced a literal fulfillment of Christ's prophecy: "They shall put you out of the synagogues." The circumstances were as follows:

As is our custom when without an appointment for preaching we visit the nearest church, which this time proved to be a Methodist, with Rev. Creey as pastor. Today Rev. Creey was a little late, but upon entering he smilingly bowed a welcome to all except the two Mormon Elders, who received no recognition until later, when, having exhausted his fund of Scriptural knowledge, he pointed to us, saying: "The very appearance of these Mormon Elders in a community with their infamous, hellish doctrine, is a sign that the people are going to degradation and hell. They are breaking up our churches, and are ruining our people." He continued his railing accusations until, in his mind, all Mormons were unchristianized, and closed by saying: "There is nothing between God and me; I am saved."

After dismissal we solicited the privilege of asking him a few questions; this he refused, saying: "No, sir; I don't want you in our house, so get out of here."

We begged his pardon for intruding, as it seemed we had done by visiting his meeting, and again he ordered us out of their church.

We went outside where we were privileged to talk to his congregation for a few minutes. We invited Rev. Creey to remain with us, that we might show him and the congregation wherein he had falsely accused us, but he refused to hear us thus showing his "love for darkness rather than light."

We bore our testimony to him, and assured him that whenever he desired to investigate "Mormonism," either in public or private, we would take pleasure in giving him the data.

He left us with threats of a violent nature, remarking that we could expect to appear before the circuit court for disturbing his congregation; this of course

we had not done, as not a word was uttered until after his meeting closed.

The affair created quite a talk, but as is generally the case, we were "kicked up hill," and our friends were increased, while he suffered the reproach of his own congregation.

## Dire Prophecies.

From Cincinnati Daily Post, April 7, 1899.

Paris: Mlle. Couesdon, the now world-famous prophetess of the Rue de Paradis, has made a prophecy concerning the future of the United States. She claims to be the mouthpiece of the Archangel Gabriel.

Mlle. Couesdon has made an extraordinary number of prophecies which have come true. She foretold the dreadful fire of the Bazar de la Charite, the sudden death of Felix Faure and the political disturbances in France due to the Dreyfus case.

The prophetess is a dark-haired woman of prepossessing appearance. When she is in the prophetic mood she closes her eyes, and her face assumes an unearthly expression. She speaks in rough, metrical verse.

Put into plain English, this is what she predicts for the United States:

War will come.

Again it will come.

I see a great day coming—a great day for America; all America, North and South, under one government, will be united.

War will not be waged to bring this about.

Mexico will ask for admission to the United States after the death of President Diaz, and it will be granted. The South American countries will see the prosperity and happiness of Mexico under the American flag. They, too, will ask to be admitted, and their wish will be granted. Canada will remain longest out of the Union.

America will have another great war. It will not be with Germany, neither will it be with France.

It will be with a country that is now making loud professions of friendship for America. Germans in America will never permit their fatherland to wage war against the United States. Englishmen have no such power.

It will be the most terrible war ever waged.

But America will be finally triumphant.

She also makes predictions concerning this nation's civic life. She says great trouble will come because of our rich men. The common people will remain sound and virtuous. The rich will become corrupt, avaricious and degraded, and will ruin themselves with their own riches."